



BRIGHAM YOUNG UNIVERSITY  
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# EAGLE'S EYE

- 10 SILVER ANNIVERSARIES AND SILVER QUARTERS
- 14 1995: A YEAR OF DISCOVERY
- 20 THE OTHER SIDE

This twenty-fifth anniversary issue is a turning point for multicultural education at BYU. It is a turning point in my career. I will say very little to say what I write will be the second. At the beginning of 1966, working as a teacher in the English department and trying to complete my master's degree in English literature, I reached a turning point. Lester Whetter, then director of the College of Education, accepted a position as a special professor in the Indian Education Department at BYU. That fall, I became one of the original five faculty members in this newly organized department. I really nothing "special" about my instruction. The title was so big and that I was without graduate degree and my faculty appointment was tenuous. Now, as I enter my thirtieth year at BYU, I can say my appointment was tenuous that I couldn't hold on, but it was so well established now.

EAGLE'S EYE



25<sup>th</sup>  
anniversary  
issue





# EAGLE'S EYE

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The Eagle's Eye is a student publication that serves the interests of the multicultural population at Brigham Young University. Writers are required to report on several topics each semester. The responsibility allows each student an opportunity to develop their writing and computer skills while instilling in each a knowledge of the cultural diversity on this campus. This acquired knowledge leads to a greater pride in each individual's heritage. Comments? Eagle's Eye, Student Life Publications, 128 ELWC, Brigham Young University, Provo, Utah, 84602. ISSN-0046-015

# director's CORNER

BY RUSH SUMPTER

## OUR TWENTY-FIFTH ANNIVERSARY AND OTHER TURNING POINTS

THIS TWENTY-FIFTH ANNIVERSARY EDITION of *Eagle's Eye* comes at a turning point for multicultural programs at BYU, and it comes at a turning point in my career. I will have only little to say about the first turning point. Most of what I write will be about the second.

At the beginning of 1966, I was working as a teaching assistant in the English Department and trying to complete my masters degree in English literature. Then, I reached a turning point: Lester Whetten, dean of the General College, invited me to accept a position as a special instructor of English in the Indian Education Department at BYU. That fall, I became one of the original five faculty members in this newly organized department. There was really nothing "special" about my instruction. The title merely suggested that I was without graduate degree and my faculty appointment was tenuous. Now, as I enter my thirtieth year at BYU, I can say that the appointment was not so tenuous that I couldn't hold on, but it was special in that it shifted my perspective from traditional education and a traditional discipline to multicultural education with an emphasis on American Indians.

I began to read broadly in the oral traditions and literature of American Indians, Latinos, blacks and others. I began to ask questions about human growth and development, about linguistics and American Indian languages and others, about language acquisition, about our national history including European immigration into the Americas, the wars of conquest, the history of slavery in America and other injustices. I read about educational philosophy, methods of instruction, teaching English as a second language, reading and the teaching of reading, curriculum development and the history of education in America. I wanted to know

what my students knew, where they were coming from, and what I could do to help them write clear, Standard English, to read sophisticated material with comprehension, confidence and enjoyment, and to achieve their other educational goals. I tried to apply all that I learned in my teaching.

What I have learned, however, has been no more important than what I have felt. Sensing the desire in my students to help me see, hear and know has been motivating. Feeling the confidence and trust of those who came to learn in my classrooms, to work under my supervision, or to lead me in my service has caused me to strive for excellence. The respect, love, trust, generosity, tolerance and goodness of my students and colleagues has been my prized reward.

This semester, brings me to another turning point. I am leaving my official association with multicultural education at BYU to work in the Honor Code Office. I will be learning to serve students and others in the campus community in new ways. Because I understand better now than I did nearly thirty years ago what it means to turn a corner, I look forward almost with a sense of new birth to the new opportunities for inquiry and relationships. Already I am asking questions about the relationship between our knowledge and behavior. I want and need to know more about discipline, adjudication, mitigation, love, mercy and justice. More than ever before I need to know how to help, and I have a new opportunity to experience and learn.

At the same time, Multicultural Programs is at a turning point as well: We will be renovating the Wilkinson Center and creating a Multicultural Center in the heart of the campus. The last of those original five faculty will be leaving an official assignment in multicultural programs. My departure makes way for a new appointment, new background and experience, new thinking and new leadership. This anniversary edition of *Eagle's Eye* marks this changing of the guard. We start the next twenty-five years almost as fresh and excited as we were in 1966.

# the STAFF

## THE CHARACTERS OF EAGLE'S EYE

THE DYNAMIC AND JOVIAL *EAGLE'S EYE* STAFF has enjoyed three new additions: Amelia Mataniu Fonoimoana, Fernando Antonio Vargas and Michelle Lynn Bates. Returning to the staff are Valerie Tsosie, Jorge Morales and Todd Wallace.

Amelia Mataniu "Mata" Fonoimoana is of Samoan, Hawaiian and Japanese ancestry. She is originally from Laie, Hawaii, but now calls San Dimas, California home. Mata is a junior majoring in horticulture, landscape and architecture. Mata enjoys all sports, music, art and food. She was a member of the Lamanite Generation for two years, touring the central United States and central Europe. A unique aspect of Mata is that she is "a Poly girl who loves to Latin dance." Her favorite cartoon character is Storm of the X-men 'cause she's intelligent, powerful, a woman of the mind and exotically beautiful.

Fernando Antonio Vargas was born in La Paz, Bolivia, but grew up in Arlington, Virginia. He is a senior majoring in international finance. The sports he enjoys are soccer and basketball. His wife, Mary, says that when "he grows up" he would like to be a lawyer or an entrepreneur. His aspirations are to be a "corporate lawyer, a good husband and someday a father." Elmer Fudd is his favorite cartoon character for the simple reason he "likes the way he talks."

Michelle Lynn Bates of the Yurok tribe of Northern California is from Ukiah, California. She is a senior majoring in psychology with a minor in Native American studies. She enjoys the basics—playing, laughing and eating. Her goal "if she grows up" is to be an academic counselor for Native American high school students.

Valerie Tsosie is a Navajo from Wide Ruins, Arizona. She is a senior in nursing with a minor in Native American studies. Val's hobbies include basketball, volleyball, arts and crafts (you name it, she's done it), reading and "just having fun." She likes to learn songs in Navajo and if she had time she'd learn three new languages. "It's just cool", she says. Some of her accomplishments at BYU include being elected as the president and vice president of the Tribe of Many Feathers, receiving the Manuelito and Leadership scholarships, and "still smiling after failing a test."

Jorge Morales, also called the "Stallion" by some members of the staff, is from Las Vegas, Nevada. He served a mission in Bucharest, Romania. Jorge, a dedicated student, is majoring in photography. This is appropriate because photography is also his hobby. Jorge admires Speedy Gonzales because "he knows where he is going and gets there fast." If given the choice, Jorge would be a dolphin because "they always smile no matter how tough life can get."

Todd Wallace, the editor of *Eagle's Eye*, is of Shawnee ancestry. He also served his mission in Bucharest, Romania. Todd is a senior majoring in English. He enjoys snowmobiling, reading and traveling. His ambition is to be a lawyer and eventually a judge. He would not choose to be anyone else because he would not change the experiences he's had for anyone's. Todd's favorite cartoon character is Droopy Dog because, like Todd, "he is very restrained."

This short introduction of the *Eagle's Eye* staff provides a glimpse of the people behind the stories. Enjoy reading our new!

BY MICHELLE BATES



Valerie Tsosie, Fernanda Vargas, Mata Fonoimoana, Todd Wallace, Jorge Morales, Michelle Bates

Photo by John W. Pendlebury

# alumni SPOTLIGHT

BY FERNANDO VARGAS

## THE ELDREDGE FAMILY

### A FORMULA FOR SUCCESS

THIS SEMESTER'S ALUMNI SPOTLIGHT focuses on an exceptional family: Duane and Sue Eldredge. Sue was born in San Diego, California, and was raised in Nanakuli, Hawaii. Sue considers Hawaii home. By growing up in Hawaii she has had the opportunity to learn about the Hawaiian culture and has a great love for the people. Sue also comes from a diverse background: her father is Caucasian with some Cherokee and Apache ancestry; Sue's mother is Japanese.

Duane was born and raised in Honolulu, Hawaii. Both Duane and Sue have a great love for Hawaii not only because of its wonderful culture, but because most of their extended family lives close by. Both Duane and Sue's parents live only twenty minutes away. As Sue explained, "In the Hawaiian culture the family is the most important unit."

The story of how Duane and Sue met is pretty interesting. As Sue stated, "it was a complete fluke!" In 1987, Sue made an important decision to transfer from the University of Hawaii to BYU. She not only applied but had been accepted to BYU. Coincidentally, that same summer Duane had taken some time off from his studies at BYU and came home to Hawaii. They both attended a single's ward activity where they met and they began their two and a half year courtship. At the end of their courtship, they were married in the Hawaii Temple.

Duane graduated in secondary education in August 1990. Sue graduated in communications with an emphasis on advertising and public relations in December 1989. Duane presently teaches math to seventh and eighth graders while Sue is a correspondence secretary. They also own and manage their own wholesale-

retail business. Their business is very successful due to their hard work and dedication.

Neither Duane nor Sue are strangers to hard work. Since graduating from BYU they have not only started their own business, but Sue returned to school to earn her masters in business administration. When asked if coming back to school was hard Sue replied, "I never had worries because Duane was so helpful; he would watch the children while I went to school and help me on the computer."

Duane began their retail business with the help of a couple of friends. His advice to those students who someday would like to have a business of their own is to "keep their eyes open for opportunities." In his opinion, there are many opportunities out there. Christ's teachings provide a good foundation for being an entrepreneur. According to Duane, the principles that are taught in The Church of Jesus Christ of Latter-day Saints—like being self-sufficient, hard working and law abiding—are important in the business world. His advice is not only to "work hard" but to "work right." By this he means look for employment that has a future, not simply "spin your wheels" in a job without opportunities for advancement in the future.

Ever since Duane can remember, sports has always been a favorite pastime. He has participated in and coached football and baseball. Through the advice of his roommate who played on the junior varsity team at BYU, Duane became not only the catcher on the team but the unofficial pitching coach. During the 1985-86 baseball season, Duane was captain of the JV team. He has coached summer leagues in Hawaii since he was sixteen years old. For two consecutive years, Duane coached his team of thirteen year olds to victory in the Babe Ruth league world series.

Duane and Sue both agree that the gospel of Jesus Christ has brought many blessings to their lives. In fact, they admit that the gospel is everything in their lives. The LDS Church plays an important role in this family. Duane converted to the Church at the age of nineteen. Since then most of his family has also followed in his footsteps. Duane is currently the executive stake secretary, and Sue is the



Kiana, Kelina, Sue and Duane Eldredge

spiritual living teacher in the Relief Society. Although Duane did not serve as a full-time missionary, he has worked in the missionary effort. He has served as a stake missionary and ward mission, leader and they always have the missionaries over for dinner. According to Sue, "the Church has been growing in Hawaii. Our stake has over twelve wards and will be splitting soon. Hawaiians are accepting of others and their beliefs and this makes a good foundation for the Church to grow in."

The guidance they found in the gospel to raise their children is priceless. Duane said, "We often think of what our daughters will become in the future. That is why we are more careful to provide a good example for them today." Duane and Sue have two daughters: Kiana who is three years old and Kelina who is sixteen months. Sue comments, "As our daughters get older they notice more things and are more aware of our example, that is why we have set goals for our family. Our current goal is to have family home evenings regularly. And so far this month we

have accomplished our goal. I have also found that it is important to be diligent and that is what we are striving for." Both Kiana and Kelina are described by their parents as "independent and having their own unique ways of doing things. This can be good at times and not so good at other times." Duane and Sue realize they have gained more patience as parents. Duane is especially thankful for Sue's patience which according to him "is greater than his." Among the most favorite activities the Eldredge's do as a family are shopping, attending ball games, and, recently, visiting the library.

By interviewing the Eldredge family I personally was impressed by the love that exists in their family. This can only be attained by following the teachings of our Heavenly Father. A commendable attribute that was evident in the Eldredge family was the love and care they have for their children. The Eldredge family are a good example of how we can attain success through hard work and diligence.

## student SPOTLIGHT

VALERIE TSOSIE

BY TODD WALLACE

A VERY DESERVING YOUNG LADY WAS recently named Miss Navajo Nation Second Runner-Up during the 49th Annual Navajo Nation Fair. This young lady is none other than Valerie Tsosie, a BYU student and *Eagle's Eye* writer.

Everyone who knows Valerie is already familiar with her winning personality. From Wide Ruins, Arizona, Valerie is the daughter of Loyd and Delphin Lynch. While at Brigham Young University, Valerie has already enjoyed many distinctions. She has served as president and vice president of the Tribe of Many Feathers, which is the club for Native Americans. She has also been the recipient of the Manuelito Scholarship and a Multicultural Leadership Scholarship. Valerie has been accepted to BYU's nursing program. She hopes to become a nurse and, perhaps, eventually a physician.

Her most recent accomplishment is indicative of the kind of drive and motivation she possesses. Initially, Valerie was hesitant to get involved in the Miss Navajo Nation competition. "I thought it was too big for me," she reflects. Her mother, determined that her

daughter could do anything, finally convinced her to take part in the competition. Valerie's father, although reluctant at first, also encouraged his daughter in vying for the title. Valerie's parents occupied themselves in getting her the necessary items for competition, which, to name only a few, included such things as jewelry, a costume and a drum.

It was in the early summer of 1994 when Valerie decided to compete for the Miss Navajo Nation title. Valerie knew that she would have to make preparations long before the day of competition. "I also made sure that I was educated about the pageant," Valerie explains. Since the competition is based on a high protocol, Valerie had to make sure she conducted herself in a very upright and careful manner. To shame oneself through a careless comment or act not only brings disgrace to the individual, but to her family as well.



Valerie Tsosie

As the competition drew near, Valerie prepared herself by brushing up on her Navajo and getting ready to present her skill. The Miss Navajo Nation Pageant would take place from the fifth to the ninth of September. During this time, the contestants attended workshops on Health and Fitness, Public Speaking and Navajo Traditional Womanhood, as well as made public appearances around the Window Rock area. The contestants also met several dignitaries of the Navajo Nation, including the president, Albert Hale. During this five day period the contestants were judged on contemporary and traditional skills. Valerie insists that one of the most crucial skills is speaking Navajo well.

Valerie was judged based on the responses she gave in an essay entitled: "Important Contributions I Would Make To My Navajo People As The New Miss Navajo Nation." In her essay, Valerie stressed the importance of the Navajo language in further preserving Navajo culture and heritage. She wrote: "The key to keeping our heritage alive is keeping our language, because it is the heart of our culture." Valerie also stressed the need for solidarity and strength between the generations. By turning

to the older generation, the younger one will "become teachers of the older generation in dealing with modern problems."

Valerie was also judged on a skill she demonstrated. For this portion of the pageant she recited a poem she had written. The poem, entitled "The Great Circle," discusses why there exists adversity in the world and how one can cope with it by passing through the different seasons of life. The poem reflects the wisdom of ancient Navajo beliefs.

At the end of competition, Valerie was declared the second runner-up. "I cried at the end. I was so happy," she reflects. The spirit of celebration and jubilation for her people and identity swept through her soul. The most touching part of the entire competition perhaps came when a little old lady came up to Valerie and said, "You should have won." The knowledge that she had represented her people well enough to merit that complement was victory of the sweetest kind. Valerie, no doubt, has many more such sweet victories to encounter as she strives to do as her people encourage: walk in beauty.

# faculty SPOTLIGHT

BY VALERIE TSOSIE

NOLAN REED



H. Nolan Reed

## HARMONY AMIDST DIVERSITY

STRAIGHT FROM THE PACIFIC ISLANDS COMES A perfect mentor. We have the honor of introducing a new member in the office of the Dean of Student Life. He has worked with Church Education for 26 years, eight of which were in the Pacific at the Church College of New Zealand and eighteen years at BYU-Hawaii. So, who is this new addition you ask? Well, he is a proud grandfather of six and father of three. He likes to slip into that Islander slang, calling his friends, "Hey Brah," nudging them with his elbow. Nolan Reed, originally from Thatcher, Arizona, is our new Associate Dean of Student Life.

Ironically, he received his associates degree in auto mechanics. His father owned a mechanic shop while he was growing up in Arizona, where he recalls many childhood memories. He relates a story about his father, who is a great inspiration to him. His father always took people into his home for refuge when their vehicles were down. He showed his

son how to see people by their hearts and not by their physical appearance. One of the things that Nolan remembers his father telling him is, "You take people individually . . ." It's easy to see this, when you speak with him, because he really does have a great love for all people.

His office door is always open to talk to students. He likes to know how the students are getting along. He'd rather hear about your life than talk about his own. In fact, I went to talk to him on his birthday and he didn't complain. He became involved in Church Education on his mission to New Zealand. There he learned a little bit of the Maori language, but he laughs and says he's more proficient in pidgin (Island slang). Maori dancing is one of his favorites, because there is a story behind it. The meaning of the dance makes it so much more enjoyable.

He married Sue Dette, who is from the rivaling town of Safford. They knew each other most of their lives, but it was after his mission

when they saw each other in a new light, fell in love and eventually were married in the Mesa Temple. They have two sons and one daughter. After they were married, he was stationed in Clearfield, Utah, teaching seminary. Soon he was offered work in the Islands, where he has worked for the Church College of New Zealand and then BYU-Hawaii where he was Director of Counseling, Admissions and International Student Affairs Director, Dean of Students and finally Vice President for Student Affairs. The biggest difference, aside from the population, between BYU-Provo and BYU-Hawaii, is that at BYUH "there's no majority." There are more than 56 countries and Island groups and 27 languages and dialects represented in the student population of 2,000.

Nolan is always ready to get into the spirit of Christmas, because one of his favorite colors is red. Although this is a pro-University of Utah color, his loyalty has always been with Brigham Young University. This coming Christmas season he's excited to spend some time with his family. "It's a time to share and get together with your family, that's why I like it," he explains. When you talk to him he's always boasting about his grandchildren, showing the great devotion he has for his family.

Family values are not the only admirable qualities about Nolan. He earned a bachelors degree in business education at BYU. He also received his masters degree in guidance and counseling here. Then he went on to complete his doctorate degree in higher education administration with an emphasis in student personnel services. But his greatest accomplishment was developing a spiritual sensitivity that makes anyone feel comfortable talking to him.

One of his goals is to bring more ethnic and international students to the BYU campus. He thinks this will be the key in educating students and faculty members about diversity. His goals coincide directly with

the teachings of the Church of Jesus Christ of Latter-day Saints, which is the belief that we are all brothers and sisters. In observing various ethnic groups, he explains that their religion is deeply rooted within their family and daily lives. This is what draws him to work with people of different ethnic backgrounds. He feels that each group of people has something valuable to teach others.

Aside from reading Hagar, the comedy strip, he likes to watch rugby and fiddle a little with golf. But as a youth he really enjoyed working with horses, which is still his favorite endeavor. This is probably where he gets that praiseworthy country philosophy on how to treat others. He says, "It's good to get to know [others'] cultures, so you can understand where they are coming from." He went on to explain that this is really important in communication. Things that offend some people may not offend others. This is where "you have to give people the benefit of the doubt," he says. This is the key in avoiding stereotyping others or discriminating against another.

"There's room in the gospel for all cultures," he says. This is the basis of his philosophy in his treatment of other people. The gospel is supposed to be the common point where everyone understands one another. This is the foundation of the teachings of the Church of Jesus Christ of Latter-day Saints. He says, "Nothing should be done to diminish . . . [another's] culture." He goes on to express that our campus is the perfect place for this kind of understanding to take place. As a part of his ambition he'd like to bring all people together, beginning with the BYU campus. This is the grand purpose that was given to us by our Heavenly Father. "If you are not one, you are not mine," Nolan reminds us of Christ's admonition. In his own words, his job is to find and help establish, "harmony amidst diversity." We wish him well in his endeavors and welcome him to our ever-changing campus.

# dec.'95 GRADUATES

## CONGRATULATIONS!

Enrique Abarca  
BS, mechanical engineering  
Houston, Texas

Lory Aiwohi  
BS, elementary education  
Wailuku, Hawaii

Karla Cintra  
BA, public relations  
Fatima Fortaleza, Brazil

Jim Dandy  
BS, physical education  
Blanding, Utah

Christina Fechner  
BS, psychology  
Spokane, Washington

Marie Fullmer  
BS, nursing  
Salt Lake City, Utah

Chod Manivanh  
BA, international relations  
San Pablo, California

Veronica Newlin  
BA, Spanish translation  
El Paso, Texas

Javier Paz  
BA, international relations  
Orem, Utah

Shad Solis  
BA, broadcast communication  
El Segundo, California

Ursula Sorensen  
BA, health sciences  
Ladsen, South Carolina

Hien Tran  
BS, management  
Seattle, Washington

# employee SPOTLIGHT

BY FERNANDO VARGAS

KAIWI CHUNG-HOON

## ENERGETIC, ENTHUSIASTIC AND READY TO WORK!

One of the principle functions of Ethnic Student Services is to provide guidance to students with respect to their academic progress. These academic advisors have to be resourceful and sympathetic to the many situations encountered by students.

This semester's new academic advisor is Kaiwi Chung-Hoon. Kaiwi was born and raised in Wahiawa, Hawaii. He is Hawaiian and part Chinese. He is married and has two children—Benjamin, who is eight, and

Lauren, who is three years old. Tanise, his wife, was born in Mexico and raised in Anaheim, California. Both are converts to the LDS Church.

Kaiwi graduated from BYU in April 1988 in sports medicine. He continued his graduate work in physical therapy at Pacific University in Stockton, California. Tanise not only graduated from Brigham Young University but participated on the women's basketball team. She is presently in the process of obtaining her graduate degree. She is also

the assistant coach for the women's basketball team at Utah Valley State College and an academic advisor for all of the athletes there.

As a student at BYU, Kaiwi participated in the Lamanite Generation for two years. His second year, he was the president. As president of Lamanite Generation he performed almost all the dances and helped in making changes to the program by adding modern dances to the performance. One of the most memorable experiences he had as a dancer was to go on the European Tour. During the tour, he had the opportunity to revisit Coventry, England, where he served his mission.

Kaiwi's official title is academic advisor for Ethnic Student Services. As an academic advisor he is looking forward to working with students from many different ethnic and educational backgrounds. He would also be glad to assist students receiving ethnic funding or students who are not receiving funding but would like to. With his experience as a physical therapist he is also involved with providing information on allied health programs, a developing field in the medical profession. His other duties include working with the Discovery Program and Student Leadership Development.

Kaiwi believes goals and challenges that we set for ourselves are very important. The most important goal he would like to accomplish at BYU as an academic advisor is to have the students establish a timeline for themselves. By that he means "their education does not only start here, but it is a continuum that they need to form for their whole career." He also urges, "If this is a field that you really want to go into, you need to take some steps to get there. Granted, sometimes it is tough. It is easy to go downhill. When you have to climb up the hill, sometimes you feel you are by yourself. When you can see into the future enough to see the end result, it makes the whole trip worthwhile!"

Kaiwi wants to persuade students to enlarge their vision to the point where they can see their destination. Once this is accomplished, the next goal he has set for himself is to teach students how to network. "The biggest thing that can help students in the present is meeting people who are on campus or in the community that are in their same fields or related fields." Kaiwi believes students will build a rapport that they cannot build otherwise. He mentioned some of the benefits of having good rapport as trust, credibility and integrity. He also stated, "You can teach somebody skills. But



Kaiwi, Tanise, Lauren, and Benjamin Chung-Hoon

integrity, honesty and character, they are things you can talk to someone about, but unless they practice them, they do not happen!"

"Networking allows the students to interact with professionals in their fields who are out there in the working world, so they get a feel for how their expectations meet up to the real world professions," Kaiwi points out. According to him, this is the time to make those so-called "mistakes." He would like students to think of mistakes as challenges. He would like students to learn that mistakes are not necessarily bad; if approached with a positive attitude they can be good learning opportunities.

Another of Kaiwi's aspirations is to have the students know for themselves that there are a lot of opportunities for them out in the working world. He believes, "As multicultural students with the ability to understand other languages and cultures, the doors are wide open for them. Particularly for students who are bilingual or even tri-lingual, I have found that in the field of allied health there are many advantages." He also explained, "Some students are more sensitive to certain issues or situations that someone else who is very rigid and stringent may not be keen to." Kaiwi encourages students to "smell the roses along the way." By this he means to enjoy your

time as a student and professional. He explains that it is not only important to "stop and smell the roses," but to lend a helping hand. According to him, there are opportunities to provide service all around us—we just need to be aware of them.

For those students in their first year who are undecided when it comes to a major, Kaiwi suggests taking general education courses. He also urges them to use the career services provided by the Counseling and Development Center.

Kaiwi enjoys working with teens and young adults for several reasons. The first reason is that as a youth he recalls how other Church and academic leaders helped him along the way. He would like to return this favor by helping others. Another reason he enjoys working with teens is to see their progress and share their enthusiasm as well as their struggles.

In conclusion, Kaiwi's advice to students is to be honest and have self integrity. These two qualities are valuable to every student. Self integrity will sometimes force you to make choices and take a stand for what you believe, but this is what builds character. He emphasizes that by making difficult choices you will gain the respect and admiration of others.

# lamanite week '96 SCHEDULE

MARCH 26-30 1996

- Tuesday the 26th: Fiesta
- Wednesday the 27th: Luau, Youth Conference
- Thursday the 28th: Lamanite Generation Show, Youth Conference
- Friday the 29th: Pow-Wow, Youth Conference
- Saturday the 30th: Lamanite Generation Reunion, Youth Conference
- For more information, contact Ethnic Student Services at (801)378-3065.



# Silver Anniversaries and Silver Quarters

by Valerie Tsosie

fluffing through the worn pages I was overwhelmed at the hours of work it all represented. Endless columns and sketches were in that stack of newspapers. Then I came upon an age-tattered page that had faded to the color of sand. I opened it to see the contents, and found to my

surprise that it was the very first issue of the official *Eagle's Eye* newspaper. As I read through each of the articles, something caught my eye. It was entitled, "Indian leadership - new papers goal." This made me proud to be a member of the *Eagle's Eye* staff, because I was participating in a long-practiced tradition. Someone had a dream twenty-five years ago December of 1970, and it has come true. I found this emblem on that explains the dream of the *Eagle's Eye*.

The Indian nation has suffered much. But the suffering has not been as detri-

mental to the individual as has the suffering of the spirit. The American Indian knows that long ago his forefathers were a great people who produced a culture of high values and ideals that is now gone. This suffering of the spirit can now be overcome only with hard work, and achievement and courage, and positive action, and study, and above all faith in God and in man.

We hope the Indian student at Brigham Young University will use this newspaper as one means of expressing that achievement, that hope, and that faith."

What a grand dream this turned out to be. Today, *Eagle's Eye* is a magazine that is the voice not only for the Native Americans'

culture but also for others like the Polynesians, Latinos, African-Americans and Asians.

## THE BEGINNINGS

As a part of the Pan-Native American movement in the late sixties, BYU established a program called Indian Education. This provided the opportunity for many Native American students to attend college. The population of Native American students rapidly increased during the seventies, and as many as 520 Native American students attended Brigham Young University. This

A tribute to those  
who kept the dream alive -  
*Eagle's Eye*

made up 1% of the population at BYU. As a result of this rapid growth, many extra-curricular activities were created that were geared toward this new population. One of these creations included the official printing of the *Eagle's Eye* newspaper.

The Tribe of Many Feathers, the "Indian club," was created to welcome the students. This club had many activities and announcements that were advertised in a newsletter. Eventually, this newsletter became the official "Indian newspaper" for our campus. *Eagle's Eye* newspaper was approved by the university to be published on a bimonthly basis in the early 1970s. During this time the

paper was printed at the Geneva Times. Later, Brigham Young University took over the printing of the paper in the early 1980s. This was also when the paper became a magazine.

*Eagle's Eye* has gone through many transformations in the last twenty-five years. As a newspaper it was full of encouraging words, honorable mentions of achievement, athletic recognitions, and, most of all, a spirit of survival and strength. Later, as a magazine, it became a quality paper that served more ethnic groups than just the Native Americans. Even in the midst of all those changes, it never lost its purpose: "...to uplift, edify and

strengthen," as Dean Rigby explains. Dean Rigby used to work with the Indian Education Program and later served as an advisor for *Eagle's Eye*.

## THE STORY BEHIND THE TITLE

"Twenty-five cents," the sign would read, hanging above the concession stand. The scent of the popcorn in the gymnasium was to hard to ignore on movie nights at my school. It was only 25¢, yet sometimes we would forego the popcorn. More often though, we had a quarter to spend on the light fluffy popcorn. I inspected the quarter many times with its silver and copper edges. One side was the head of George Washington and the other was the outstretched eagle. An eagle.

Twenty-five cents, a quarter. A quarter of a century. Silver anniversaries and silver quarters. A time of celebration. A time to renew old traditions. A time to make new traditions. This being the 25th anniversary of *Eagle's Eye*, we would like to refresh the minds of many that forgot the meaning of the title



Ironically, no one knew the meaning of the title when I began my inquiries. Twenty five years of practicing a tradition made many forget the beginnings. The eagle is revered in many Native American cultures. It is not only the bird of strength and flight, but also of wisdom. This symbol is so significant that one even finds its replica on United States money. It has become an international symbol of the United States and freedom. In this way, the eagle is representative of the Native American culture and the hope of achievement. Today, *Eagle's Eye* uses the symbol of the eagle for people who dream to be free of the limitations that are set on them by society.

The second part of the title, the eye is the vision of the eagle. Visions are dreams of things past and future. Dreams foretell, warn and bring hope. When the eagle is high, it can see all. It is symbolic of the "All Seeing Eye," like the one seen on the Nauvoo Temple. This "All Seeing Eye" in a sense is of God, our creator, He who knows all and is the foundation our faith. He is the reason for our hope. The eagle's vision is of the happenings and stories of the students and alumni members of BYU. This title was made specifically for the Native American population, but the visions of other ethnic groups are similar. In the very beginning the title *Eagle's Eye* was only supposed to be used temporarily, but the name never changed. There was even a prize for the person who came up with a new title, but the kachina doll was never to be claimed.

#### THE CHANGES

*Eagle's Eye* used to only consist of a one or two page spreadsheet. It used to contain excerpts of national Indian news, Tribe of Many Feathers announcements, short stories, poetry, athletic events, marriage announcements, Miss Indian BYU coverage, art work and even advertisements for local

businesses. By the mid seventies the paper was no longer only a one or two page spreadsheet, but it contained numerous pages making it as thick as a Sunday news paper. During the early part of the eighties there were many administrative changes that decreased the need for a newspaper, so it became a magazine. At first it was just a

alumni members and the university within each of the ethnic groups. In addition, it is still a historical marker of campus events and honorary achievements.

Of course, the people who are involved in the making of the *Eagle's Eye* are constantly changing. There are so many contributors to the publication that it would be impossible

It's the time of the [Christmas] season for BYU . . . students to migrate homeward bound. Some are leaving on a jet plane, some are traveling 500 miles on that last train to Winslow, and others are riding down the long and winding road up around the bend. Vacation activities range from studies to the jingle-bell stomp.

field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:6-11).

#### ADVISORS

- Arturo DeHoyos, 1971-74  
Dean Rigby, 1974-77  
Charlotte Lofgreen, 1977-78  
Harold Williams, 1978-82  
Ken Sekaquaptewa, 1982-86  
Tom Kallunki  
Darlene Oliver, 1989-91  
Valerie Shewfelt, 1991-present

#### STUDENT EDITORS

- Edward Allebes, 1971-72  
Glenna Jenks, 1982-74  
Amelia Clark, 1974-76  
Chris Lowety, 1975-76  
Ramona Nez, 1976-77  
Sandra Luca, 1977-78  
Wanda Manning, 1977-80  
Larry Schurz, 1978-79  
Vicki Manning, 1978-79  
Tammi Lyons, 1980-82  
Mary Robins, 1980-82  
Herbert Smith, 1982  
Mary Whitehair, 1982  
Rachel Duwyenic, 1982  
Mable Franklin, 1982  
Ralph Crane, 1982-83  
Denise Alley, 1983-84  
Laurencita Weaver, 1984-85  
Sharon Largo, 1984-86

Kimberly Cracium, 1984-86  
Robert Raleigh, 1985-86

Kee Miller

Vern Heperi

Mike LaDow

Trevor Green, 1991-92

Sam Curley 1992-93

Mitch Kalauli, 1993-94

Kevin Lafond, 1994-95

Todd Wallace, 1995-present



black and white publication but in the mid eighties it was full of color illustrations. These illustrations were usually of Lamanite Week and Miss Indian BYU. As a result during this era *Eagle's Eye* was more or less a historical magazine that recorded the events on campus. It also provided an opportunity for students to use their literary and photography skills. Today it is a magazine that is only in black and white but with a sturdy cover. It has become one of the links between the

to list them all here. Instead we would like to thank and honor all of those people who were involved in the making of *Eagle's Eye*. And we would also like to pay a special tribute to these contributors: the advisors and the student editors of the past twenty-five years (see right column).

It would only be appropriate to end this story with an excerpt of the very first issue of the *Eagle's Eye* newspaper.

With a song in their hearts and a smile on their faces, they wait down on the corner for parents, friends and relatives to take them to their home on the range. They wait with thoughts of:

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the

May you reach your various destinations in safety. . . MERRY CHRISTMAS to all. . . and to all a HAPPY NEW YEAR!"

(Hilda Cooney & Glenna Honga, *Eagle's Eye* Vol. 1, Issue 1)

Photographs used for this article were taken from past issues of *Eagle's Eye*.



# 1995: A Year of *Discovery*

A casual observer on a university campus may not expect to find hundreds of high school-aged teenagers swarming the campus during the summer. Certainly that's what one would find on the Brigham Young University campus if they came during a session of the Discovery Program. While it is not common for most universities to welcome teens to their lecture halls and facilities during summer vacation, BYU does so every year. The teens who come here, after all, would probably surpass your expectations of a common teen.

Teens from all over the country flock to BYU to engage in a month of discovery. The Discovery Program is comprised of students from diverse cultural heritages, backgrounds and experiences. By bringing all of these personalities together the Discovery Program recruiters certainly contribute to the University's universality.

Together with the counselors and teachers, the Discovery Program students celebrate the true meaning of a university experience. By combining a love for knowledge with good, old-fashioned fun, the Discovery Program enables students to discover for themselves the necessity and purpose for both. All realms of knowledge and experience, be they academic or social, can complement each other in meaningful and creative ways.

When given the assignment to cover the 1995 Discovery Program, I was like the casual observer. I was, indeed, surprised to find the large number of high school juniors and seniors who were at BYU sacrificing a month of their summer freedom. Initially, I suspected that the majority must be conscripted, compelled, or forced by their parents or academic leaders to participate. My first contact with a Discovery student, however, made me forget about that nonsense. The student, Jamie Watchman, was surprisingly ebullient, lacking the physical and psychological manacles I had deemed necessary for her incarceration. Of course I had heard good things about the Discovery Program and its students, but I wondered how much of it was propaganda instead of sincere testimonial. Jamie, upon my introduction as a reporter covering her program, gladly provided her personal love and endorsement of the program. Just recounting some of the activities like the "Night Challenge" at Timp



Lodge made her smile and laugh. I also became impressed with her expressive interest in the academic dimension of Discovery. The way she described the health module actually made me envious of her experiences! My brief discussion with Jamie made me anticipate the many more positive experiences and discussions I would have with the Discovery counselors and students.

The Discovery Program attracts high-quality individuals because of the standards and expectations it upholds for its students. The program was started in 1970. It was geared at recruiting multicultural students, who, unfortunately, were experiencing a higher than normal rate of dropouts. Student Leadership Development created the Discovery Program to counter the negative trends. The Discovery Program focuses on helping introduce multicultural students to a university environment through college classroom experiences and activities. By living on an actual university campus and taking classes, the students get a feel for the



Program does not simply challenge students with heavy workloads, however. The techniques involved in getting students animated about their academic interests are crucial in helping a student succeed. By offering courses or modules in areas like business, communications, education, engineering, law and health, the program allows the student the opportunity to focus in on their area of interest. Chelsea Zahni explained how watching "Simple Justice" in her law module allowed her to "find out about issues that have been very important in law." She also expressed admiration for the creative angle her instructor, John Williams, took in approaching her area of interest.

Jimmy Betham, from Laie, Hawaii, also expressed his appreciation for the modules in helping him prepare for college. College classes, he observed, "go a lot faster." The modules seem to be a sort of "reality check." The modules "make it fun but also challenging."



## By Todd Wallace

academic responsibilities involved in higher education.

The Discovery

taught them the social skills they didn't learn in high school. The counselors know where

the students are coming from, and understand their fears and anxieties." All the students tended to think that their particular counselor was the best. Darrin Olayan, who was responsible for ten young men, spoke highly of his group. Darrin contributes the good behavior and mutual respect of the individual members to the "gospel-centered environment of Discovery."

The Discovery students were not the only ones who were being educated by their experiences, however. The counselors were given ample opportunity for growth and enlightenment. Melody Buck, a BYU junior in pre-optometry, described why she wanted to be a Discovery counselor: "I wanted to gain leadership qualities and learn how to be a role model." There was a lot of time to learn to be a role model. The students were always looking to the counselors and their way of behavior as an example for their own. Melody went on

Jimmy, who was in the engineering module, now has a better idea of what awaits him at a college or university.

The students' classroom experience is supplemented by various committees they may serve on. Loretta Feldt, a BYU senior from Vista, California, explained the purpose of her youth leadership class: "It helped them develop the qualities within themselves that can make them leaders as they go through their academic careers as well as their lives." Loretta's group was in charge of planning such activities as the Salt Lake Temple trip and the closing banquet. The students were able to experience first-hand how logically complex an outing or social activity could be.

Besides classroom and committee involvement, the students are constantly involved with the counselors. The counselors, who live, eat, and share living quarters with the students, were perhaps the best educators. One parent, RuthAnne McCombs, expressed her thoughts on the role of the counselors: "The counselors



to say that she, "learned how to put my kids before me—to put their needs before mine." Melody's maternal-like choice of words, "my kids," perhaps best typifies the prevailing sentiment of all the counselors for the Discovery students.

While the counselors provided a lot of academic and personal support for the students, the students themselves were encouraged to become a large family. One of the surprising features of this group of teens, I noticed, was the virtual absence of cliques. At get-togethers, such as dances and volleyball games, I noticed that almost all of them were mingling and sharing with others. One parent observed how "everybody is everybody's friend."

Every activity in the Discovery Program seemed to be geared towards creating a communal spirit, a spirit of interaction and participation. From testimony meetings to talent shows, the students

expressed themselves freely and openly. Naomi McCormick, commenting on the testimony meeting at Timp Lodge



explained one "could really tell what kind of spirit and strength [in the gospel] the youth of multicultural people have."

An obvious unifying factor for the students came through their common multicultural heritage. Students, some perhaps for the first time, were surrounded by others of their ethnic group. Melody Buck describes how Discovery "bolsters some pride in your own ethnic group." Each ethnic group had an opportunity to share something unique with the other groups. This resulted in an outpouring of mutual respect and love from all of the groups.

Throughout the month, students were encouraged to go to activities designed to help them achieve a high level of sociability and spirituality. Among these activities were Family Home Evening, devotionals, Thursday dinners and workshops. The students also enjoyed motivational speakers, such as Dr. Chris Ruiz. Through his music and humor, the students were allowed to dance and sing with each other. Warm personalities like his provided icebreakers all throughout the program.

Each student who came to the Discovery Program was rewarded. When counselor Smiley Blackburn was asked if Discovery was a success, she explained that the students got out what they put in.

Certainly one of the enduring missions of the Discovery Program is to provide scholarship opportunities to the students. Those who came seeking scholarship money were not disappointed if they worked hard to meet the requirements established by the Ethnic Student Services office. To be eligible for scholarships, the students must meet the following standards:

1. The student must show a commitment to following the rules of the Discovery Program and the Honor Code of Brigham Young University.
2. The student must participate socially and academically in the classroom.
3. The student must show respect to teachers, staff, faculty, administration and



fellow students

4. The student must earn a 3.4 GPA or better to receive a scholarship.

A closing banquet was held to celebrate the achievements of the students, instructors, counselors and administrators. A tasty meal preceded the speaker for the occasion, Reverend Davis. Reverend Davis, who presides over a Baptist congregation in Salt Lake City, left the students with some final thoughts to consider and take to heart. In short, he advised the Discovery participants to:

1. Go the extra mile in learning things that will always make you competitive.
2. Don't take shortcuts or skip opportunity through indolence.
3. Don't forget the lessons taught in the home.
4. Be exceptional in whatever you do.
5. Be what you are.
6. Don't focus on the obstacles of life, focus "on the stars."

After Reverend Davis concluded his remarks, the students had a chance to do some last performances. The students entertained each

other by singing, dancing and playing music. Awards were given and thanks exchanged.

In gathering final thoughts from the students, counselors, and parents, I sensed the pervading theme of gratitude in their comments. Carl Mitchell, a student from Hot Springs, Arkansas, leaves the Discovery Program with what he referred to as "knowledge about people." He described himself as "lost" before Discovery. "I know how to handle situations better. I think I am ready and prepared for college." He also complimented his counselor, Darrin, on how he taught him to be a unit with his peers.

Liz Cuadra, head counselor, described her experience as "knowing what it is like to be a parent." Learning what is important to people and how to respond to them is crucial for meaningful communication, she insists. She is glad that she could lend her experience as a college student to help the 1995 Discovery students in their pursuit of higher education.

One parent described the Discovery Program as "offering multicultural students a different avenue for education. They can show that they have what it takes to be good



adults and successful adults." One concerned Mom, RuthAnn McCombs, encourages parents

to "help your children at home so that they don't come with a lot of emotional problems." These problems, she believes, only slow down their performance in the classroom and affect their sociability.

To properly understand the "Discovery experience," one must be a part of it. I found early on that no one is a casual observer in this program. The Discovery Program successfully integrates personal strengths of the individual to the academically challenging atmosphere of a university. Brigham Young University's Discovery Program will surely lead gifted men and women to this campus and help them realize their potential to contribute, serve, and forever discover.

*For more information on the Discovery Program, contact Ethnic Student Services at (801) 378-3065.*

# Lamanite Generation 25th Anniversary Celebration

BY A. MATANIU FONOIMOANA

Twenty-five years ago, at the request of President Dale Tingey of the Southwest Indian Mission, a Brigham Young University performing group was organized with the vision of Janie Thompson, the founding mother of the Lamanite Generation. To date, the group has had nearly 800 members and has traveled to more than 50 different countries around

the world, spreading the gospel message through the traditional song and dance of its cultures. This year, on the 25th anniversary of the Lamanite Generation and as part of the festivities of Lamanite Week, the university is planning to commemorate the group, celebrating 25 years of service and love.

## BRIEF HISTORY OF THE LAMANITE GENERATION

At the request of the university staff and Program Bureau, Janie Thompson was given the challenge to organize the group. She, with the aid of a few, including Danny Stewart, a missionary, held the original vision of the group. However, she alone was both the master-

mind and the mother figure behind the group, constantly exploring new ideas to make the group more successful. Composing and playing much of the original music used in the performances, Janie utilized all her talents in helping the group succeed. In talking about the efforts of Janie Thompson in the organization of the group, Janielle Christiansen, current director, commented: "In those days, it was very much a one-woman show. What they did, Janie put together. What costumes they had, she thought of and put together. What music they had, she played on the piano. What vocal arrangements they sang, she



Odessa Neaman demonstrates her skill in the American Indian "Fancy Dance."

arranged . . . and what they did, they did very well."

From the beginning, the College of Student Life provided funding for the students' tours. In the mid 80s, the college began providing financial aid for those students—officers and members—participating in the ensemble. The original purpose of the Lamanite Generation was and still is to share the gospel of Jesus Christ with those around the world. With this missionary purpose in mind, the group was constructed to be able to share the spirit of Christ through music and dance of the Lamanite peoples (Native Americans, Hispanics and Polynesians), descendants of those found in the Book of Mormon.

Originally, the show was more of a "variety" show, with different kinds of numbers not necessarily being authentic Lamanite dances. In fact, the group started out to be more of a variety-type show



Lluvia Villalobos performs the lively Mexican number "La Negra."

with a Native American flavor. With the addition of ideas, they were able to add the Polynesian and Latin American cultures.

In 1971, the Program Bureau officially embraced the Lamanite Generation as one of its groups, a larger amount of resources and staff became available to assist in helping authenticate dances, costumes and props, and to assist in promoting the group. During the early years, the tours were hosted by LDS missions. Today, the group is still hosted by members of the Church in the areas they tour. With the continued support of skilled directors, lighting, costumers, sound technicians and Church members all over the world, the show has evolved into the one we know today.

The first tour, under the direction of Janie Thompson, traveled and performed in the Arizona-New Mexico area in such cities as Fredonia, Kayenta, Tuba City, Hopiland, Ganado, Chinle, Many Farms, Window Rock, Tohachi, Crown Point,

Gallup, Toadlena and Farmington. The tour took place in the Southwest Indian Mission March 6-14, 1971. The original cast consisted of twenty-two Lamanite performers, mostly Native Americans. They traveled to their designations by bus and, much like today, worked long hours setting up, performing, "striking" or taking down, with very little sleep between cities. Little did they know that they were beginning a tradition of excellence. Their group was unlike any other: a combination of three unique cultures. They would take the gospel message throughout the world many times over, through the expressions of their song and dance.



Rosie Toledo, a Novojo singer and dancer and former member of BYU's Lamanite Generation.

#### THE TWENTY-FIFTH YEAR ANNIVERSARY CELEBRATION

This year Janelle Christiansen is working in conjunction with Janie Thompson and Ezekiel Sanchez, as well as Ron Simpson, Randy Booth, Jimmy Benally and Ken Sekaquaptewa—all either former directors of the Lamanite Generation or members of the Alumni Committee—in preparation for Lamanite Week and a Lamanite Generation 25th Anniversary Celebration. These events will take place in March of 1996. They plan to invite all of the Lamanite Generation alumni from the

past twenty-five years to take part in this special celebration. Members are invited to participate in all of the Lamanite Week festivities, but the designated day of the 25th anniversary celebration will be on Saturday, March 30, 1996.

The day will start with a breakfast for all the past groups. Following the breakfast, there will be a musical testimony meeting. Different alumni will be asked to prepare special musical numbers, both group and individual, and also to prepare to bear their testimonies. Following the testimony meeting, there will be a luncheon which will be attended by a General Authority. For the closing workshop, the General Authority will give a keynote address. On behalf of the Lamanite Generation, all former group members, both performers and technical staff, are invited to please join in the commemoration of twenty-five years of excellence.



Kaiwi Chung-Hoan chants and dances to the ancient Hawaiian rhythms of the hollow gourd played by Justin Uole.

# The Other Side

BY A. MATANIU FONOIMOANA

Long before the curtains are drawn and the sound of "Go My Son" is heard across the theater, the stage is bustling with motion. While performers are occupied with the choreography of their numbers, others are working the sound board, mending costumes, gluing colorful feather plumes, stringing beads, and testing lights and head mics. On the other side of the curtain, behind the scenes, a completely contrasting picture is revealed.

Thousands of people all over the world have had the experience of seeing a Lamanite Generation show. People throughout the years have witnessed not only the spectacular performance of cultural expression, but have been embraced by the spirit of the traditional songs and dances presented.

However, without the existence of the Lamanite Generation technical staff, that same spirit of the show could not be fully expressed.

The technical staff of the Lamanite Generation, or the "tech crew" as they are better known, consists of a number of specialized positions. The staff includes ten positions including three lighting personnel, two sound people, three prop/costume personnel for each of the

three sections, and two on-stage personnel handling the backdrops, wireless mic changes, the fog machines and special effects. The technical director for the group is John Shurtliff who has been with the group for a number of years. He, himself, has worked as a member of the technical staff under both the Lamanite Generation and the Young Ambassadors while attending BYU as a student. The stage manager oversees all the stage technicians and is responsible for the efficiency of all stage equipment and lighting. The technical staff is responsible for the lights and sound, including the music

overseeing the others. She is also usually in charge of ordering new props and costumes if needed or sewing them there in the "prop room." A great deal of work is put into the care of the beautiful costumes, such as the dresses of Mexico and South America and the long raffia Tahitian skirts. Small details make big differences on stage and it is the costumer's job to make sure that the performers are looking their best.

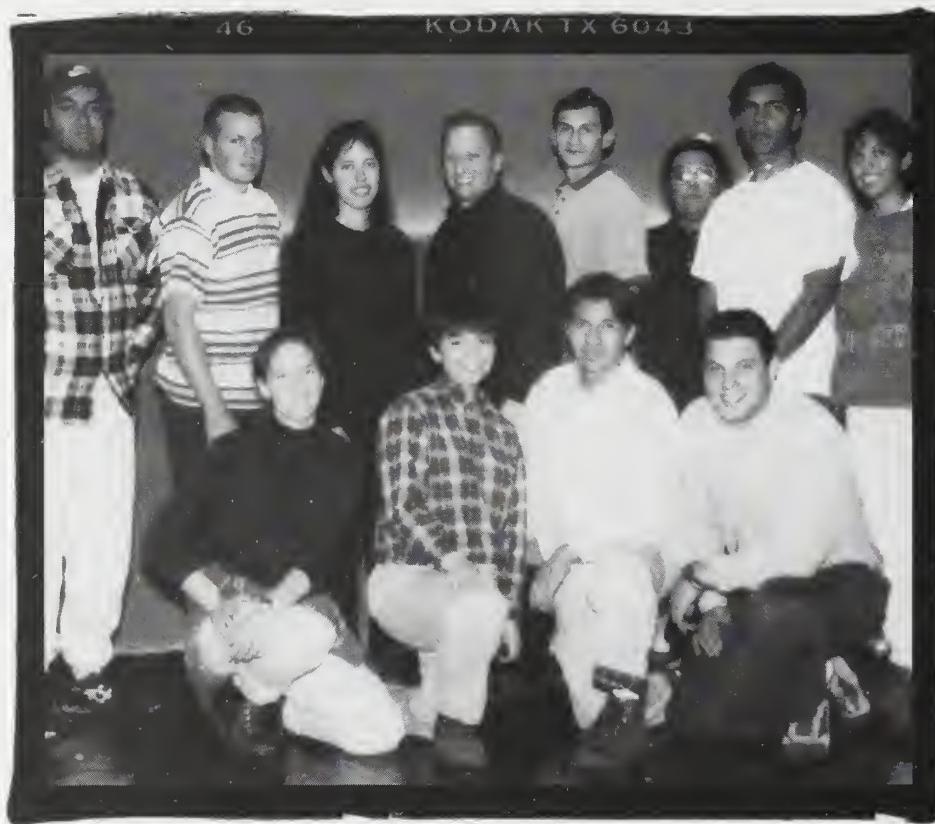
During the show, the backstage performance is as exciting and dynamic as the show on stage. Performers are rushing around making 30 second costume

changes and looking for props needed for the next number. The costumers are very important in making sure that the performers get out on stage in time for their next numbers with everything needed and every hair in place. Everyone does their jobs to insure that the show is a success.

The technicians are as equally important as the performers in making the presentation a success. Every member of the group plays a vital role in the show. However, many can attest that the roles played on the other side are very different. Many performers have had the opportunity to be a mem-

ber of the tech crew also. As they have expressed, the experiences are quite diverse.

Stephanie Chiquito related that her experiences in the tech crew are completely different from those as a performer. She said that often the technical staff is not as appreciated as it should be. She says, "You do a lot of work. Your job is to make everything look good but no



TOP L-R: Wilton Leouonoe, Andrew Jones, Leiloni Palmer, John Shurtliff, Kenny Herbos, Joleno Slim, Angel Vego, Noni Nemehoe  
BOTTOM L-R: Uinto Clark, Rosino Moreno, Roland Denny, Tyler Lee

or tracks played, as well as the all the microphones. They handle the transportation of thousands of pounds of stage equipment including props, costumes, backdrops, lights, marlies, massive stage speakers, spotlights, sound board, cables and much more.

The technical staff are also responsible for the costuming and props. They have one main costumer in charge of

one really gives you any credit for it." Having had the opportunity to be both a dancer and a technician, she is better able to appreciate the talents and service exhibited by the tech.

Brian Stone, a performer of the group stated, "The tech are really the unsung heroes of the show. They're always in the background, but they do the same amount of work. When the show is over and the performers are getting the glory, it's time for the tech crew to get to work and take down the stage."

These personnel play a vital part in working the sound, lighting and backdrops so that the show will run smoothly and emanate the spirit which it is trying to portray. They are responsible for the "stage magic" of the performance through the creation of mood and feeling, using the modern technologies of sound, lighting, backdrops and mist.

Interestingly enough, the tech crew is the only portion of the group which has members not of Lamanite descent. Many of the staff have taken advantage of the opportunity in being able to be a part of the group and traveling with them. Andy Mohlman, the stage manager for a number of years, commented that he started working with the Young Ambassadors but moved to Lamanite Generation. He found it a great opportunity to travel and be able to execute his technical skills where needed. Two of his brothers have also worked on the tech crew of the Lamanite Generation.

The group, being not only a performance group but a missionary one, has had many opportunities to share the gospel of Jesus Christ with people all over the world. After performances, the performers do their traditional act of going down into the audience and interacting with the people. At every show, the Holy Spirit is invited through the performance and there are many people who become interested in the performers' beliefs. However, the technical staff many

times cannot interact with the audience because they are fulfilling other obligations. When asked if they get the same experiences to share the gospel as the performers, Andy Mohlman commented that they probably have more opportunities to share the gospel while working backstage. He said that there are at least ten stagehands working with them for hours before each performance during which they have the prime opportunity to share the gospel. John Shurteff, technical director said, "Some missionaries work in the office while others are out proselyting. Somebody's got to do the office work."

Jon Mohlman, a member of the technical staff for two years, related a missionary experience on tour in Redondo Beach, California. The stage manager of the theater where they performed saw the show and felt a different spirit there.

Jon relates, "Of all the people who he could have talked to, he came up to me and wanted to know what makes our group and our show so different." Jon added that he was able to tell the man about the Church and give him a copy of the Book of Mormon. He continued, "The group was sort of my mission because I didn't have the opportunity to serve one. I felt it gave me the opportunity to do good and to do missionary work."

The tech crew, although not able to associate on a greater level with the public audience, is able to share the gospel in different ways.

Although the tech crew and the performers of the Lamanite Generation seem to be two separate institutions in one, they both fuse together to create an impressive cultural performance of music, color, dance and rhythm. While the performers share their talents and abilities on stage, on the other side of the curtain we can expect to see only the same.

# Understanding Diversity Enhances Potential

BY FERNANDO VARGAS

On Thursday, September 15, the communications students, along with a large audience, had the opportunity to listen to an expert in diversity. Mario J. Aranda, chairman of the Tribune Company's Hispanic Cross-Business Task Force, was the guest speaker at the Communications Department Symposium. Born in Mexico, Aranda has come from an interesting background; he is part Jewish, Chinese and Native American. Aranda earned his BA from Brigham Young University. He completed his masters in human resources management from the University of Utah.

While a student at BYU, Aranda had his first good and bad experiences with diversity. It was not until later in life that he realized he could use diversity as a corporate asset. He stated, "diversity became my bread and butter." He is currently the president and publisher of *EXITO!*, one of the leading newspapers aimed at the Spanish-speaking public. "We began with a newspaper aimed primarily at the Mexican population since they were prevalent in Chicago; but, as we became aware of the many other nationalities present in our neighborhoods, we made an effort to provide news and information for all Spanish-speaking minorities," he said. As soon as this reform took place, there was a notable increase in the demand for the newspaper. In Aranda's own words, "they sold like hotcakes."

Aranda's expertise in multicultural issues comes through his experience in the field of education. He has worked as an instructor in intercultural training, a developer of training systems for professionals working abroad, and as a volunteer on many local, state and national boards. As an advocate of dignity, respect, and humanity, Mario urged students to find peace within themselves by being compassionate and tolerant of other cultures and religions. He described a common bias found in the Mormon culture: the belief that we have the truth and therefore everyone else is wrong. "As communicators, we have to be careful of that taxonomy."

Aranda emphasized the point that overcoming racial and social barriers all begins with "me." Getting in touch with our "inner-self" is the key, he said. According to Mario, the most important communication we should learn involves a dialogue among our heart, mind, and body. He pleaded with the students to look inside for peace and oneness. Alienation from others first comes from self-alienation or the lack of communication from within us. He described the role of the spirit in "finding out ourselves." He explained that wisdom from the Holy Ghost only comes when we find ourselves at peace. He shared the technique he uses before having any staff meeting or lecture. He asks everyone to complete the phrase "I am splendid because . . ." He emphasized the importance of concentrating on our strengths, not on our weaknesses. He quoted C.S. Lewis who wisely said, "If we took a minute to see things as they really are, we would see that we are all wrapped in glory to the point that we would kneel at each other's feet." He also cautioned that the biggest lies are the ones the adversary tells us about ourselves.

Mario also addressed the different ways of tapping into what is divine within ourselves. He described an experience in which he was able to see this transformation. As a guest lecturer to a high government official's retreat, he addressed a group of generals. He depicted the typical rough exterior of these generals whose characters had been molded by their experiences with warfare. He could perceive the cold and negative feeling coming from these high officials. He had tried all weekend to come up with a topic that would appeal to his audience, but as hard as he tried he was undecided. Minutes before his delivery he was still

make in his life. Afterwards, Aranda realized that the message was perfect for the situation because the Spirit prompted him to give it.

Aranda learned that he had touched upon the common humanity within everyone. "We are all children of one God and when we learn something about ourselves we learn something about our brothers and sisters here on earth," he stated.

Another important lesson he learned from that experience was the ability to simply "shut up and listen." He made reference to the experiences he went through as a father having teenage chil-

dren. He recalled a typical incident of catching his teenage son sneaking through the entrance of his home. His son was afraid that his parents would notice his late entrance. His first intention was to lecture him and then to ground him. He recounted how his wise wife calmly advised him to listen to their son. The wise advice of listening carefully is still applied by Aranda to many facets of his life. "Wisdom comes from the Holy Ghost only when we are quiet and listen," he added.

According to Aranda, we should all look inside for peace and oneness. There is a common humanity within us all that does not discriminate or separate anyone who is different. This ideal is what Mario J. Aranda stands for. He has shown this in all aspects of his work and family life. This is obvious to all, those who work with him, and have an opportunity to listen to him. *Hispanic Business* magazine named him one of the 100 Most Influential Hispanics in the U.S. In 1995, Aranda was named Illinois' Outstanding Citizen of the Year. The message Aranda exhorts us to understand is to embrace the diversity that exists in all the world. Mario J. Aranda is an outstanding example of tolerance and compassion.



Mario J. Aranda

nervous and intimidated by his audience. What came to his mind was a surprise. He decided to address the topic of "reaching within ourselves." He recounted how he counseled these men in high positions to get in touch with their inner selves, something that was very daring considering the high status of these men. He could not believe what he was actually doing, but attributed the inspiration and courage he received to our Heavenly Father. To his surprise, by the end of his address many officials came up to congratulate him. One general, who had tears in his eyes, thanked him for helping him to realize the changes he needed to

# Spirit of Spider Woman

## Navajo Rug Weaving... a Dying Tradition

### Featuring the Film *Beauty Before Me: Navajo Weavers*

BY VALERIE TSOSIE

I would like to tell the following story to honor my great-grandmother, Fannie Joe. She was the one who taught me the tradition of weaving. There are many versions of the story of the Spider Woman, but this was the version that was given to me.

*They tell a story long ago when my people were struggling. This was a time of suffering, and many people didn't have the means to make a comfortable living. There wasn't enough food and it was a time of drought. Illness was a common visitor, yet there wasn't enough medicine to alleviate the pains. First Man was afraid for his people so he went to seek help. He came upon, Naa'ashjaa'i' Asdz'aa, Spider Woman (a deity in Navajo religion), who knew the secrets of weaving. He told her of his worries, so she taught him how to weave and to take this skill back to the people. She also told him about each of the tools used in weaving, which have special meanings. Each of the tools has a spirit, so it was important not to overlook their contribution.*

*They say that he visited Spider Woman on that tall monument in nature, Spider Rock, that stands on the floor of Canyon de Chelly. Here is where Spider Woman resides and where she taught First Man how to weave. She told him to take this gift*

*back to the people so that they wouldn't suffer any more. She told him that this was the armor to use against hunger, thirst and poverty.*

*The elders say to this day, that if one watches a spider, he will learn the secrets of weaving. On a cool morning after night rain, one will see the fullness of the beauty of the web of a spider. The morning dew will hang so delicately on the well-spun threads that the spider so skillfully made. The sun will catch the reflection of the liquid, making it look like a gem in the desert, just as the rugs of today stand out in the Southwest.*

This is only a short version of the story of Spider Woman and the gift she gave to the people, but it is very seldom heard these days. This is a part of the people's history, it is not just cultural knowledge. These stories are commonly referred to as myths and legends. But these are not myths and legends, because myths and legends have the connotation of a fictional children's story. This is a part of how the Navajos see themselves in relation to the things around them. We are a part of Mother Earth, not rulers of the land. We are caretakers not conquerors. This was the purpose of the stories.

However, many prefer the other story which is the historical account of how weaving came to be among the Navajos. The Spanish people introduced sheep into the Southwest in the 1500s and 1600s. The native population learned many trades from the Spanish because they were forced to labor in these trades. Some of the tribes that were invaded by the Spaniards were the Pueblo tribes. As a result, the Pueblo people learned how to shear, card, spin and weave the wool of the sheep.

But there was a growing tension among the

Pueblo people. They were weary of the labor that the Spaniards placed on them. As a result in 1680, Shaman Popé lead his people in one of the greatest revolts in history. Although they succeeded in pushing out the Spaniards, there was already a dramatic change in culture. They had assimilated many of the things that the Spaniards had to offer, one of these being the sheep.

The Navajo people at this time were rivals with the Pueblo people, so it was common for the Navajos to raid their neighbors, the Pueblos. This was how the sheep was introduced into the culture of the Navajos. They learned how to weave from the Pueblo slaves that were captured in the raids.

Weaving eventually became a way of life among the Navajos. The people were able to trade their rugs for food and tools. Today the economy doesn't favor this kind of lifestyle. In fact, weaving is seldom found among the young generation. The art of weaving is still alive, yet we may run out of time to teach the next generation. Edith Goodman, a local weaver, but originally from Monument Valley, Utah, says, "Today children don't want to learn the art of weaving because it takes patience and dedication. It's easier



Fannie Joe

to buy things from the store than it is to make them." She also went on to explain that in her day learning how to weave was just as essential as learning how to cook.

There seems to be a worldwide movement of learning the "traditional way" of doing things. There are endless programs and people that try to capture this one thing: the old way. Capturing the old way, like weaving, isn't just among the Navajos, but it is also among the forests of Latin America, the deep woods of Africa and the Islands of the Pacific.

People now understand the importance of the Spirit of Spider Woman. It offers a reverence that we need to remember. A couple of people foresaw the growing

unique too, because it tells the story of weaving from the eyes of the weavers and not the anthropologists.

Michael VanWagenen, a graduate in history at BYU, was the producer of the film. He explained that the purpose of the film was to create something that was in the voice of the native population. The making of the film took over two years including editing and visiting the Navajo reservation. Jim Dandy, Sr., an alumni of BYU, served as a translator during the making of the film. He also helped the filmmakers communicate with



Stella Cly and Shauna Spencer

Walk in the late 19th century, so their lives were never interrupted. Therefore, the filming of this group of Navajos was a true display of tradition that has been practiced for many generations.

In addition to the people and organizations that were already named in this article, credit also goes to the makers of the film: Shauna Jorgensen, director; Michael VanWagenen, producer; Kels Goodman, camera; Scott Smiley and Shauna Spencer, assistant camera and Trent "Clyde" Black, sound.

The Spirit of Spider Woman will hopefully exist for many centuries to come, but more productions like this film will have to take place in order to keep the tradition alive. Edith said it best, when she said, "When I weave, I think of how my great-great-great-grandmother used the same tools I'm using today."



Stella Cly



Kels Goodman (camera), Shauna Jorgensen (director), Trent "Clyde" Black (sound), Michael Van Wagenen (producer)

need for the old way and left a trust fund for BYU, the Stauffer-Sigall Endowment, to use to keep Native American traditions alive. With this trust fund and the help of the College of Student Life and the BYU Film Department, a new film was made called "Beauty Before Me: Navajo Weavers". This film was first shown at the 1995 Lamanite Awards Banquet. The film accurately depicts the Spirit of Spider Woman. The rare works of many master weavers are humbly portrayed in the film. The main weaver in the film is Stella Cly, from Monument Valley, Utah. She happened to be teaching her grand-daughter, Shauna Spencer, at the time of the film, so it accurately presented the Native American oral tradition. This film is

the community, when they were searching for the person to film.

Another special aspect of the film is the music. Some of John Rainer's flute music as the background. John Rainer is also an alumni of BYU and composes music for a living. In addition to the flute music, Jim Dandy, Sr. is also shown singing some Navajo traditional songs.

Other weavers that were presented in the film were from Navajo Mountain, where their lifestyles are continuous of old ways. This group of Navajos were never forced to travel the Long



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